

COWLEY

 A QUARTERLY REVIEW OF
 THE AMERICAN CONGREGATION
 OF THE SOCIETY OF
 ST. JOHN THE EVANGELIST
 VOL. X CHRISTMAS, 1937 NO. 40



COWLEY

 A QUARTERLY REVIEW OF
 THE AMERICAN CONGREGATION
 OF THE SOCIETY OF
 ST. JOHN THE EVANGELIST
 VOL. X CHRISTMAS, 1937 NO. 40

COWLEY

 A QUARTERLY REVIEW OF
 THE AMERICAN CONGREGATION
 OF THE SOCIETY OF
 ST. JOHN THE EVANGELIST
 VOL. X CHRISTMAS, 1937 NO. 40

Works of the Society of St John the Evangelist



The American Congregation

The Home Province

The Monastery of St Mary and St John, 980 Memorial Drive, Cambridge, Mass.

The Mission House, 33 Bowdoin Street, Boston, Mass.

Church of St John the Evangelist, Bowdoin Street, Boston, Mass.

Church of St Augustine and St Martin, Lenox Street, Boston, Mass.

St Augustine's Farm for Children, Foxboro, Mass.

Church of the Advent, 261 Fell Street, San Francisco, Calif.

The Rectory, 162 Hickory Street, San Francisco, Calif.

St Cyprian's Mission, Sutter and Lyon Sts., San Francisco.

St Mary's House, 144 West 47th Street, New York, N. Y.

Church of St Mary the Virgin, 139 West 46th Street, New York, N. Y.

The Canadian Province (Autonomous)

House of the Transfiguration, Bracebridge, Ontario.

Collegiate Church of St John the Evangelist, Bracebridge.

Christ Church and Parsonage, Port Sydney, Ontario.

The Muskoka Missions.

The Province of the Far East

The Mission House, 604 2chome, Shino Ochi ai, Yodo bashi ku, Tokyo, Japan.

The Mission House, 240 Takasago Cho, Kiryu, Japan.

St Thomas' Church, Kiryu, Japan.

The English Congregation

The Home Province

The Mother House, Marston Street, Oxford.

Church of St John the Evangelist, Iffley Road, Oxford.

The Cowley-St John Schools, Oxford.

St Edward's House, 22 Great College Street, Westminster, London.

The Indian Province

The Mission House and Churches, Poona, India.

The Mission House and Churches, Bombay, India.

The South African Province

The Mission House, Capetown, South Africa.

The Mission House, Church and Outlying Missions, St Cuthbert's.

Cowley

A Quarterly Magazine
of Subjects Missionary and Religious



Editor

THE REVEREND FATHER DALE, S.S.J.E.
980 Memorial Drive, Cambridge, Mass.

Associate Editor

THE REVEREND FATHER HOFFMAN, S.S.J.E.

Office of Publication

980 Memorial Drive, Cambridge, Mass.

SUBSCRIPTIONS: \$1 per year. Single copies 25 cents.
Subscribers are benefactors of the Society of
St John the Evangelist

On sale at

BOSTON

Church of St John the Evangelist
Old Corner Book Store, Bromfield Street

CAMBRIDGE

St Francis' House, Memorial Drive

NEW YORK

Church of St Mary the Virgin
Edwin S. Gorham, Inc., 18 West 45th Street
Morehouse Publishing Company, 12 East 41st Street

PHILADELPHIA

Georgia L. Bender, Room 1601, Bellevue-Stratford Hotel

SAN FRANCISCO

Church of the Advent



J. N. Comper, Architect

THE ALTAR OF THE BLESSED SACRAMENT
CHURCH OF ST JOHN THE EVANGELIST, OXFORD

Cowley

A QUARTERLY MAGAZINE

of Subjects Missionary and Religious

*Published by the American Congregation of the
Society of St John the Evangelist*

Vol. X Christmas, 1937 No. 40

	PAGE
RELIGIOUS VOCATION. <i>Father Powell, S.S.J.E.</i>	122
HOUSEL. A Christmas Poem. <i>Father Serson, S.S.J.E.</i>	126
CALLED OF GOD. A Review. <i>Mother Mary Maude, C.S.M.</i>	127
FORWARD IN PRAYER. III. <i>Father Palmer, S.S.J.E.</i>	131
SPIRITUAL COMMUNION. A Hymn. <i>Father Forbes, S.S.J.E.</i>	135
ARCHBISHOP HUTSON	137
LUMBER CAMP. <i>Father Loosemore, S.S.J.E.</i>	139
NOTICES OF RETREATS	142
COMMUNITY NOTES	143
NOTICES OF BOOKS	150
GENERAL NOTICES	154
ILLUSTRATIONS	
<i>Altar of the Blessed Sacrament, Oxford</i>	Frontispiece
<i>Monastery of St Mary and St John, Cambridge</i>	143
<i>Guests' Common Room, Bracebridge</i>	146

RELIGIOUS VOCATION*

AT a time like this, when we are beginning to keep Advent and have just kept St Andrew's Day, it is very fitting that we should think of vocation, and urge upon you the highest vocation.

ALMIGHTY God, who didst give such grace unto the holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by the holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. Amen.

That is the Collect for St Andrew's Day.

You know in our religious Life, in our Church life, here in the Church of St John the Evangelist no less than elsewhere, there is one thing lacking, and that is the fervour to respond to the call, the highest call of our blessed Lord.

It is now a good many years since any boy or girl, young man or young woman, has responded to the call of the Religious Life from this congregation. Something is lacking.

Père Lacordaire, the famous French Dominican preacher, nearly a hundred years ago, declared that the Church of England could not be Catholic because it was unable to revive in itself the Religious Life. Lacordaire was wrong. The Religious Life has been revived in the English Church, and there are many thousands of Religious in the English Church today, but still there is a great lack of response.

This lack is also, I think it is true to say, felt to a very large extent in the Roman Catholic Church, and I hear the same complaint of lack of vocations, and lack of aspirants for the Religious Life, for the carrying-on of their schools, orphanages, homes for the poor and for the aged, and for the parochial work which is so important.

*An address given by Father Powell, S.S.J.E., to the Fellowship of St John in St John's Church, Boston, on December 1, 1937.

So that we are not alone. But it is true to say, I think, that the Protestant ideal of the Religious Life, the Protestant ideal of the highest vocation, is honesty, kindness, industry — 'to be a good citizen.' That is the ideal of the average Protestant, the good Protestant: but the ideal of the Catholic is, plus all that good citizenship, a response to the call to follow Jesus Christ Who said to His disciples of old: 'Follow me.' 'You must get behind.' 'Take the same road with me.' 'Walk with me.'

It lies on the very surface of the Gospel that Jesus Christ lived a life of poverty, from the day of his birth to the day of his death: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' To those who choose to follow him, that may be true. It may yet be true of us—these Sisters here, the Brothers, the Fathers of our Society. If Revolution comes—if Communism comes here, as it has already come to other countries, (it may come to England, it is very close now, and it may come to America) and if it should come, then we shall not know where to lay our heads. 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.'

To all who aspire to follow Christ, our blessed Lord whispers: 'Count the cost! Count the cost!' That is what he says to you. He calls you to follow him, and many do not hear his voice, or do not respond. You have heard those words many scores of times from the pulpit here, and it just passes over your heads. You never say, 'That means me!' No boy or girl ever responds, but if you do respond, it strikes a heroic note. 'Count the cost,' he says. The roads are steep, the rocks are sharp, the thorns pierce. 'Count the cost.'

It lies on the very surface of the Gospel that our Lord lived a life of poverty; that he lived an unmarried life, a life of chastity; and a life of obedience. From the first recorded word of our Lord's boyhood, we read, after he had

made his visit to the Temple, how he went back to Nazareth and was 'subject'. And he went back and was under obedience to St Joseph and his holy mother Mary. And then all his life he was obedient to the laws, the customs. He went to the synagogue on the Sabbath 'because it was the custom.'

Jesus still is calling to those who will hear, to those who will respond. And those of us who for divers reasons have already found our vocations in life and know what God's will is for us, let us pray that others will hear the call, and the Communities of both men and women will be replenished and filled, so that their work will be carried on, so that they may have such an influx of members that they may best fulfil the purpose of their vocation. You who are parents, pray for us, and instruct your children about it. When a boy or girl is sixteen years old, it is none too soon to speak about it—not to anyone and everyone, but to the priests and the parents—so as soon as they graduate from school or college they can begin to try their vocation.

God is always sifting out society. I think I must have told you before how George Frederick Watts, the great English painter, was once visited in his studio by an English nobleman who came with a large company of friends. It was rather high-handed of him, rather impudent of him, to think he could take a large company of his friends to Mr Watts' studio and show some of the great artist's works. But he came to the studio with his friends, and the women talked of gardening and tennis and golf, and the men were talking about the hunt, and the squires were discussing their rural activities. And among the company was one poor artist friend. Not knowing there was to be such an assembly, he had come in to see the two newest pictures of the great artist, and after waiting around for some time, he said to his friend: 'I am afraid I must go now.' And the artist said: 'Not yet. I will get rid of these people. I cannot wear my heart on my sleeve in this crowd.'

Stepping to the middle of the room, he said: 'I would like to tell you that there are refreshments in the dining-room. If anyone wishes something, will he please go in?' And immediately the people rushed for the dining-room, like the pigeons on Boston Common when someone sprinkles a handful of grain.

But still there were some left, and the artist said: 'I would like to tell you that I have a new hunter in my stable that I would like your opinion on if you have time to look at him.' And some of the horsey people went off to the stable. Then he announced that there were some rare orchids in the orchid house, and the remainder of the assembly went to see the orchids.

When they were all gone, Watts quietly drew the curtains before the two paintings. Here the friend, who had come for that very thing and nothing else, gazed on the paintings in silence; and then, without a word, the friend clasped the artist's hands and left the house.

So God is sifting, too. Sunday morning comes, and the sun is shining, the country is green and lovely, the beach is refreshing, the comic strips in the Sunday papers are entertaining. Some go to one thing, some to another—cars, games, bed. But those who have heard the call, come to Church, to Mass. Not because they want to do so, but because they heard the call of Christ: 'This do in remembrance of Me.' For God is sifting the populace. 'Seeing the multitude,' we read, 'He went up into the mountain,' for he knew the multitude would not follow him there, 'and when he was set, his disciples came unto him.'

So if there is any heroic soul here, Jesus Christ is speaking to you this evening, saying: 'Follow me,' as He said to St Andrew of old: 'Follow me, and I will make you fishers of men.' And they straightway left their nets, and followed him. And then on a little, He saw two other fishermen, James and John, the sons of Zebedee, and He called them.

And they immediately left the ship and their father, and followed him.

That is always the note with the saints — Immediately! At once! Forthwith! They don't say, 'I will make a note of that. I will think it over.' That is fatal. If you are going to think it over, the world, the flesh and the devil will come in, and you will never accomplish anything. Don't think it over. When you hear the call of Christ—respond!

"The night is far spent," — (this is from the Epistle for this week) -- "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."



HOUSEL

Praestet fides supplementum sensuum defectui.

A Baby in a box of straw
Was all of God the shepherds saw.
But they had heard the angels sing,
And so they worshipped him as King.
That Baby comes to us instead,
Within a little house of bread,
And as the shepherds worshipped, we
Adore Him in this Mystery.

C. M. Serson, S.S.J.E.

CALLED OF GOD*

THE 'Notes' by Father Cary, now published in book form together with the addition of an introductory essay on 'The Nature and Scope of the Religious State', were originally printed in the English *Cowley Evangelist* and afterwards reprinted in the American COWLEY. The occasion which called them forth was a notable event for religious communities in England. For nearly one hundred years since the revival of the religious life in the Anglican communion the communities had developed their life under suspicion or worse of ecclesiastical authority. Dating from the Lambeth Conference of 1930 there has been definite and generous recognition of what they have accomplished, and the desire to extend to them episcopal protection and oversight. The work of a Committee then appointed has resulted in the formation of an Advisory Council, and the promulgation of a 'Scheme' together with regulations intended to govern the relationship between bishops and religious communities. The 'Scheme' was the result of many conferences between the Committee and members of more than fifty religious communities. The Council as now constituted consists of twelve members, six appointed by bishops of the Provinces of Canterbury and York and six elected by the communities. So far the work of the Council is purely advisory, and no community has yet asked to be enrolled under episcopal authority. There are obvious difficulties to be overcome on the side of the communities after nearly a century of freedom from ecclesiastical oversight, and there is further the possibility of coming under the jurisdiction of an unsympathetic or even hostile state-appointed bishop. A great step forward has, however, been taken, and the beginning made of mutual understanding. Father Cary's contribution lies in his discussion of the prob-

**Called of God*. Notes on some Questions concerning the Religious Life; with an introductory Essay on the meaning of the Religious State. By Lucius Cary, S.S.J.E. (Oxford: Mowbray. Milwaukee: Morehouse, 1937). Cloth, pp. xiii + 137. \$2.40.

lems that form the constant preoccupation of religious Superiors and that should come normally under the consideration of bishops.

The greater part of the 'Notes' centers about the consideration of the vows, their character and obligation, the question as to their dispensation in certain cases and the status of religious either released or dismissed from their communities. He points out that in the earliest times there was no question of release from the observance of religious vows, but that from the time of St Leo the Great downwards the problems involved in the possibility of dispensation have been discussed by theologians. The modern Roman Church claims and in grave cases exercises the right to dispense from vows, even in the strictest monastic orders. Father Cary sees difficulty in similar cases within the Anglican communion from the fact that there is no recognized central authority to act, and he suggests synodical action as a possible solution. He notes the distinction between the vows as binding the soul in perpetuity to God, and the mutual obligations between the subject and the community. Concerning the latter, the community can act, but at the same time must recognize its own moral responsibility for the soul that is dependent upon it for the conditions under which the vows can normally be fulfilled. Concerning the former a further authority is required. It must be evident that no man can absolve himself from a pledge made to God. 'The absolving power (if it be indeed here applicable) is part of the Apostolic commission . . . It will therefore be in the Episcopate of the Apostolic Succession that we shall find the authority vested.' (p. 74). The words in parenthesis indicate the opinion widely held in our Communion that religious vows in their relation to God, once solemnly made, and accepted in the name of the Church, are *per se* indissoluble. Father Cary emphasizes the fact that the life consecrated to God in perpetuity is essentially a sacrificial offering and that withdrawal therefore is sacrilege.

Another line of enquiry pursued by the author concerns the formulation of the rule and statutes of communities. In this connection he writes of the elements that form and conserve community spirit. Each great and stable community has received its spirit from the initial vision of the founder. This initial vision and vocation are preserved by two main factors, the devotional life, as inspired by the general spiritual outlook of the community, and ascetic discipline, which involves the interpretation of the vows as accepted by the community in question. An excellent chapter in the Appendix gives advice on the formation of the rule and statutes for a new community.

Underlying all that Father Cary has to say in detail we find his firm grasp of the essential nature of religious vocation. He sees it not so much an individual calling as vocation to the cultivation of the Christ-life in the fellowship of an organism within the mystical body. He suggests that 'it (the Religious State) exists rather for the maintenance of the ideals of sanctity and other-worldliness, for the intuition of truth and the assimilation of heavenly wisdom, than for the protection and satisfaction of individual souls.' (p. 91). And again, he 'would claim that in the purpose of God the Religious State exists primarily for the Church.' (p. 39). He sees the vocation of religious communities and of individuals called by God into such communities to consist primarily in their peculiar relation to the Incarnate Son of God, in conformity to His image, and in the continuance of His mission to save the world. 'Collectively they represent the three main energies of the spiritual life of the mystical Body Godward—worship, sacrifice and prayer' (p. 20). Individually, whatever may be the ministry or service, the natural gifts and abilities of the religious 'will be the means through which the grace of the Community will be communicated to those to whom he is sent.' (p. 16).

The 'Notes' although intended, in the first place, for the use of ecclesiastics and of religious in their mutual problems, may also serve to enlighten lay-people who have the welfare of religious communities at heart. It differs widely from the ordinary popular handbook on the religious life; it is more technical, and it touches deeper issues.

MOTHER MARY MAUDE, C.S.M.

FORWARD IN PRAYER

By FATHER PALMER, S.S.J.E.

III

Pray without Ceasing

SPECIAL times of prayer are very necessary. No one can keep faithful to God who does not set apart a time in each day in which he will speak with Him in prayer in quietness and privacy. You must do this daily beside your bed, morning and evening. Better a short prayer than none at all. You will also find it helpful to drop into the church and there to pray in the quiet amidst the holy influence of sacrament and worship, and the echoes of the prayers of your brethren. Note what is said above about getting the "Thank you, Lord," habit, and the 'God bless you' habit.*

You can extend this to many other habitual ejaculations that will help to hallow your daily life. When the church bells, or the whistles blow, morning, noon, and night, you can think of the coming of Jesus and say, 'Thank God that He has visited and redeemed his people.' At noon you can think of Jesus hanging on the cross at that hour, and say, 'God so loved the world that He gave His only-begotten Son. Blessed be Jesus who loved us and gave Himself for us. Grant that all mankind may look unto Thee and be saved.' 'Thy Kingdom come.'

When you see a mother with her child, or the picture of one, let it remind you of our Lord and His blessed Mother, and say, if you will, in the words of Scripture, 'Hail, thou that art highly favoured, the Lord is with thee. Blessed art thou among women.' Then, thinking of the little Lord Jesus, say: 'And blessed is the fruit of thy womb, Jesus, who saves us from our sins.' When the clock strikes, especially at night, 'God grant me a holy death and a joyful resurrection,' or 'God comfort all poor sufferers tonight.' On passing a funeral or graveyard, 'Jesus, the same yesterday,

**Vide* COWLEY, Vol. X, No. 38 (Summer, 1937), pp. 46-53.

today, and forever.' 'Thank God for the resurrection and the hope of eternal life,' or 'May the souls of the faithful rest in peace.'

Three States of Prayer

But ejaculations are not enough. We must aim at three states in which we may constantly dwell.

First state. Prayer may be talking with God, but it is also *being* with God. When a man and wife love each other very much, they do not have to talk all the time. They are happy to be together. We must practice the presence of God. Try to recollect frequently that God is behind you, watching you; before you, leading you, and tramping out the path; beside you to keep you company; over you to shelter you; beneath you to bear you over the hard places; within you to strengthen you.

That brings us to the *second state*. You must be constantly drawing upon God for nourishment and strength for your journey through life. There must be a more and more conscious drinking of the water of life, moment by moment. A strong sense of dependence upon God alone. 'Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.' Thanksgiving is the string on which all these kinds of prayer are strung. If I accomplish anything, it is not I but Christ working in me. I can take no credit. 'Not unto us, but unto Thy Name give the praise.'

That leads us to the *third state*. You must be constantly emptying yourselves out in self-sacrifice to God. You must do all for the glory of God. Get up, wash and dress to His glory. Say your prayers to His glory. Eat your breakfast to His glory. Go to work to His glory. Eat your lunch to His glory. Every duty during the day is to His glory. Wash dishes to His glory; scrub floors, tidy up the children, dig, plant, chop, do book-keeping, teach school, lie sick in bed, suffer pain, patiently wait in your armchair for health or death,

all to the glory of God. Nothing is unimportant, nothing uninteresting, or humdrum. The glory of God casts a radiance and glow upon everything. You strive to make your whole life, as Jesus did, a sacrifice of praise and thanksgiving. You offer this job in thanksgiving for this, you offer that job as a prayer for so and so. So you pray without ceasing.

Discipline and Suffering

If you love anyone and he suffers, it makes you suffer. It is often a relief to be able to do something hard and unpleasant when someone you love is in great pain. The father is glad when the doctor calls him from his painful waiting and sends him out to fetch something for the relief of his sick child. Jesus loved us so much that when He died, it was with a broken heart. The sorrows of His children caused by sin were more than He could bear, for He had such compassion on us. His wounded hands and feet, His thorn-crowned head, are a constant reminder to us of that.

As I gaze on the throne of God in heaven, I still see my Saviour bearing those wounds. He is a Lamb as it were slain. That drives me forth to staunch His wounds where I still have access to them: that is, in every suffering person I find. Jesus is suffering now in His suffering members. I know that He is no rose-crowned Apollo sitting above the clouds enjoying the glory of heaven and forgetful of His suffering children here below. I know He is in each of them. And He says, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'

But even that will not quite satisfy a loving heart.

'Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.'

Are Jesus' hands and feet wounded? Then mine must be so, too. I am His friend. I must share and share alike with Him.

Nothing short of that will satisfy me. My wounds may be trivial compared to His, my cross like a plaything compared to His, my crown of thorns as it were a toy helmet. But follow my Leader I must, and imitate Him I must, even though it be with but a childish loyalty. He will understand. So I will learn to thank Him for hardships, for pain, for sickness, for disappointments, for insults and injuries. Do not seek them in any spirit of silly pride. They will come. Kindly grasp them. Take up your cross. Do not have it forced upon you. Grasp at such little opportunities for discipline as the Church, like a wise Mother, provides for you. Take the opportunity of fasting. It is a devout custom to receive communion before any other food or drink. Endure hunger, and in your hunger unite yourself to the multitudes of hungry children, and to the hungry Master who loves them so well. What if my head does ache a bit! It has ached before for less worthy causes. How His must have pained Him on the cross! Keep Fridays. Keep Ash Wednesday and Good Friday as real fast days, in accordance with the teaching of the Prayer Book. Deny yourself during Lent. Let us gladly go through the cold of early morning to communion, or through the heat of summer days to worship Him in His House. Deny yourself that you may have to give to His poor children and for the spread of His kingdom.

Worship and work, prayer and play; where does one leave off, and another begin? For the Christian, nowhere; for life to him is all one in Christ.

(NOTE: ON FORMS FOR PRIVATE PRAYER. The best prayers are in the Bible, especially the *Psalms*, and in the Prayer Book, especially the Collects, the *Te Deum*, and the General Thanksgiving. Make yourself very familiar with these. Memorize them. Use the Lord's Prayer often and slowly.)

(Concluded)

SPIRITUAL COMMUNION

O BLESSED Lord Jesus, I firmly believe
That thou art the true Bread which came down from
heaven:

The source of all life, giving food for the way,
Both drink and refreshment—thy Flesh and thy Blood—
Yea, strength for the way-worn and grace for each day;
That this thou canst give me I firmly believe.

O Blessed Lord Jesus, with longing desire,
I hope for the strength and refreshment I need
This day and forever. Apart from thy Face
Full nothing I am, and in nought can thee please,
So by thy good favor, and by thy rich grace,
I pray thee to grant me my longing desire.

O Blessed Lord Jesus, since thou me dost love.
In spite of my lovelessness and of my sin;
At all times to love thee with all my weak might —
With body and soul, understanding and will —
And to love, too, my neighbor in thee as is right;
All this do I purpose since thou me dost love.

O Blessed Lord Jesus, by sins numberless,
I oft have offended, by deed, word and thought
Both thee and thy Father and Spirit of Love,
And kinfolk and neighbor — 'gainst all I have wrought.
Oh pity my weakness, look down from above
And pardon, Lord Jesus, my sins numberless.

O Blessed Lord Jesus, to me thou dost come,
In me to be living; my heart be thy throne.
Now fill me with purity, joy and delight.
Both save me from self-will, from sin keep me free,
And guard me and keep me — by day and by night —
Expectantly waiting till next thou dost come.

O Blessed Lord Jesus, I beg thee accept
My holy communion, my oblation, my all:
My due reparation, my sins to atone:
My thanks for thy mercies, thy grace and thy love.
Pray, purge out my sin, and with thee make me one,
My humble oblation I beg thee accept.

O Blessed Lord Jesus, I thee do adore —
True God out of God, and true Light out of Light;
Of God, sole-begotten, not formed and not made.
Because for us sinners in time thou wast born
Of Mary the Virgin — both Mother and Maid —
With Father and Spirit, I thee do adore.

CHARLES A. FORBES, S.S.J.E.

NOTE: This Hymn may be sung to the English Traditional Melody *A Virgin unspotted*, (No. 29 in *The English Hymnal*).

ARCHBISHOP HUTSON

SOME of our readers may recall that at the death of the late Archbishop of the West Indies in Chicago in October, 1936, his body was brought to Boston and entrusted to us for burial in our cemetery at St Augustine's Farm, Foxboro. Since that time, Archbishop Hutson's grave has been a pilgrimage spot for a number of his friends and former associates who have happened to visit Boston.

One day in November of this year we had the pleasure of a brief visit from the new Archbishop of the West Indies, the Most Reverend Dr Dunn, of British Honduras. After luncheon at the Monastery in Cambridge, one of the Fathers and a Brother accompanied Dr Dunn to Foxboro to visit the cemetery and place some flowers on the Archbishop's grave. They had been contributed by the people of St Paul's and St John's parishes on the island of St Kitts.

Last Spring we had a similar visit from His Excellency, the Governor of the Leeward Islands, Sir Gordon Lethem, K.C.M.G. In an address given in St George's Church, Antigua, on August 29, 1937, Sir Gordon thus describes his visit to Foxboro:

'When travelling in America some few months ago and finding myself in that city of Boston in which I believed he was buried, I felt it my duty, as well as my personal desire, to visit that grave that I might bear word of it to Antigua. I got in touch with the Community of the Cowley Fathers and spoke to the head of the Community and two days later I found myself motoring along one of those immense wide roads that exist in rich countries, with hundreds—nay thousands—of motors speeding to and fro between Boston and the other great cities of New England. After perhaps twenty miles, we turned into a little side road, narrow, stony, bumpy, between deserted farm lands, even such a road as we might have followed in Antigua, and came to an old farm with its buildings lying almost deserted, for land there, is now not

good for cultivation; and we went in and found a quiet Church, and a lovely placid lake of water, and a priest's simple thatched house: and we passed on further as the Father led me through to a place amid the fir trees where was the Cemetery. It was surrounded by these tall trees, like these casuarina or cedar trees that we have in Antigua. It was sunny but cold and the Father told me how winter had already begun when the Archbishop was buried and it was not easy to dig the grave through the hard, half-frozen ground. Even on the Father's last visit most of it had all been covered deep in snow. But now snow had disappeared and the ground was overlain with a carpet of soft pine needles, as they call them, fallen from the trees. The Archbishop's grave was at the foot of these trees, unmarked, awaiting the coming of spring and summer. Adjoining lay the grave of Father Field who for years used to come in winter to serve in Nevis. And I thought to myself as I stood within a few feet of him--what a happy fate that brought him from the busy commercial city of Chicago where he died, to rest in this place so much more at home for him, whose home had not been in cities but in the simple countryside of his diocese in these West Indian Islands.

'The Father went on to tell me that this old farm in which they had their Cemetery, was also the place where they held during each summer a holiday camp for coloured children living in Boston, children of parents too poor to give them such happiness. And again I thought of how much our Archbishop would rejoice to know that his body should rest within ear-shot of the playing ground of these coloured children, some perhaps of West Indian parentage, whose kind he had so loved and cared for in his own country. Some of these little ones too, who had died in the camp, lie buried within a few feet of him.

'There could be no more fitting last place of rest for our late beloved Father-in-God.'

LUMBER CAMP

A FEATHERY plume of steam floated upwards from the boiler-house, and the jammer stood gaunt beside the pile of logs, silhouetted high against the winter's twilight. In the bunkhouse, lamps began to glimmer, and the twang of a guitar accompanied a softly sung ballad of the kind dear to the men who work in the woods. When the Father from the Bracebridge Mission House entered, forty or fifty men were sitting on the benches around the bunks. It was astonishingly quiet. Lumberjacks are the aristocracy of Canadian workmen. They do not have to shout loud oaths to let the world know that they are men; death is always just close enough to them in the bush to give their tones an echo of solemnity. Only last month a log had rolled from its place on a truck and carried one of the loaders beneath it to the ground. Now he was gone, and his mates were waiting to go in to supper.

Meals are quickly disposed of in the camps. According to the well-established custom of the North the men eat in silence, and the only sound to be heard is the click of knives on tin plates, or a subdued 'Pass the pepper, please'—and the 'please' is never forgotten. They will say in fun that they are the best-fed men in the world, and the boast is not far from the truth. Building roads through frozen miles of tangled swamp, swinging a cant-hook to feed the hungry jammer, pulling rhythmically on the handle of a cross-cut saw, wrestling with the wheel of a jumping truck, or driving a team of horses, carrying the heavy double-trees and logging chain back to the next log to be hauled out; and all this from before dawn till after dark. Those who work hard need eat well.

As the men gather again in the bunkhouse, the teamsters begin to pull on mackinaws and caps, and go out with lighted

lamps for an hour's work in the stable, cleaning and feeding the horses, and seeing all is ready for the early start next day. A man seated at the grindstone puts an edge on his axe, making a steady, rasping noise. The missionary announces that there will be a short service in the cookhouse at seven o'clock, and conversation becomes general. It is still the subdued, quiet talk of men who are not concerned to advertise their presence to anyone who may not happen to be interested in it. It is also that considerateness born of a gentleman's respect for others who work as hard as himself, which forbids unnecessary noise in a log building fifty by thirty-five feet housing forty men, some of whom are trying to sleep. 'Man and boy, I druv the river forty years . . .' 'Found it hooked in the branch of a hemlock; must've been there thirty-five years, it's that since they took out the pine. Put it there so it wouldn't get lost, and it didn't. I found it yesterday . . .' 'Now see, if you put bass and trout in those lakes . . .'

About twenty men come into the little service in the cookhouse. It is brief and to the point, because bedtime comes early for early risers. 'They asked Jesus to the wedding feast because he was the kind of person they liked to have come to their parties . . . He's just the same today.' The service is not long over before men begin to turn in. The guitar has started up again, softly still, and the soft voice singing—the crude but vivid story of a girl who murdered her lover and was hanged. One by one the lamps are turned out, and presently there is darkness and silence, broken only by a muttered '*Pile those logs . . .*'

At four o'clock the teamsters are going out. So silently have they got up that not another man seems to have wakened. Hail is rattling on the roof and blows in as they quietly open and close the door behind them. Their storm-lanterns flash in the window as they walk across to the stable.

In another hour's time the men are in the cookhouse again, rapidly putting away large piles of pancakes and corn syrup. Before the day has made any visible headway against the February night, the teams have jingled off to the bush, the jammer is hauling great logs high to the top of the pile, and a new week's work has begun.

ROBERT H. LOOSEMORE, S.S.J.E.

RETREATS

AT THE MONASTERY OF ST MARY AND ST JOHN, CAMBRIDGE

Tuesday, February 22, 1938. Quiet Day for Men.

Conductor: Father Dale, S.S.J.E.

AT THE CHURCH OF ST JOHN THE EVANGELIST, BOSTON

Ash Wednesday, March 2, 1938. Parochial Quiet Day.

Conductor: Father Dale, S.S.J.E.

AT THE CHURCH OF ST MARY THE VIRGIN, NEW YORK CITY

Saturday, February 5, 1938. Quiet Day for Women.

Conductor: The Right Reverend the Lord Bishop of Algoma.

Saturday, March 12, 1938. Quiet Day for Women.

Conductor: Father Williams, S.S.J.E.

Saturday, April 2, 1938. Quiet Day for Men.

Conductor: Father Hoffman, S.S.J.E.

Sunday, April 3, 1938. Quiet Afternoon for Graduate and Student

Nurses. Conductor: Father Eckman, S.S.J.E.

It is important that those who plan to attend any of these Quiet Days should send word of their intention at least three days before the scheduled date. Names for the Quiet Day for Men at the Monastery in Cambridge should be sent to Father Dale, 980 Memorial Drive, Cambridge; those for the Quiet Days to be held in New York, to the Sister-in-charge, House of the Holy Nativity, 133 West 46th Street, New York City.

COMMUNITY NOTES

TO all of the readers of COWLEY and other friends of the Society of St John the Evangelist the Father Superior and the brethren extend the season's greetings and wish one and all a Merry Christmas and a Happy New Year.



Monastery of St Mary and St John

THE winter retreat of the Society will be held at the Monastery in Cambridge from January 3-8 inclusive. It will be conducted by Father Rose of the Canadian Province, who is assisting us at the Mother House for several months this winter. We ask your prayers for the Society at this time, and would be grateful if our friends as far as possible would spare us the ordinary calls on our time for correspondence and conferences.



THE Father Superior returned to this country on December 13th after a visit of several weeks in England. At the end of January he leaves for a visitation of our branch house in San Francisco.



ALL of the Religious Communities of the American Church and of the Church in Canada joined with us in an observance of the Novena for the development and increase of the Religious Life, held from November 29th to December 8th. In connection with the Novena, Father Powell addressed the Fellowship of St John and some groups of young men and women of the congregation at St John's Church, Boston, on the evening of December 1st. His address is printed elsewhere in this number of COWLEY.

WE congratulate the Father Provincial of our Far-Eastern Province on the bestowal of an honorary degree of Doctor of Divinity by Nashotah House. Father Morse received his training for the priesthood at the seminary at Nashotah, and the degree has been given him in recognition of his work in the mission field in Corea and Japan.



CONGRATULATIONS are likewise extended to our priest-associate, the Reverend Robert F. Wilner of the staff of Easter School, Baguio, in the Philippine Islands, who has been elected by the House of Bishops to be Suffragan Bishop of the Philippines. Father Wilner's consecration to the episcopate will take place at Manila on January 25th, the feast of the Conversion of St Paul.



IN the early part of Advent, Father McDonald and Brother Lawrence conducted a mission at Emmanuel Church, Somerville, Massachusetts.



AT the invitation of the Bishop of Nassau, Father Dale will conduct the annual retreat for the diocesan clergy at the end of January.



ON October 31st, at St Mary's House in New York, Messrs Lewis Mayo Mowdy and John Joseph Meakin Harte, both of whom are students at the General Theological Seminary, were received as lay-associates of the S.S.J.E. On October 28th, Mr Frederick C. Joaquin, a student at Nashotah House, was received as an associate.



WE have lost two of our priest-associates through death during the past quarter, — the Reverend Victor Anderson, Rector of St Agnes' Church, Washington, D.C., and the Reverend Charles Herbert Leedale Chandler, Rector of All Saints' Church, Portland, Oregon. Both of them died on the same day, October 6th. *Lux perpetua luceat eis.*



WITH this number of COWLEY, the Quarterly completes its tenth year of publication. Our great need at present, as in past years, is for a much larger list of subscribers. We wish COWLEY to become increasingly a bond of communication between us and our associates and friends. Will all present readers please try to make it more widely known to others? Anyone who subscribes for the Quarterly is, in a very real way, a benefactor of the Society and as such has a share in our daily prayers.



FATHER Cary's articles on some questions concerning the Religious Life which have appeared in the pages of *The Cowley Evangelist*, and

were later reprinted in COWLEY, have now been published in book form by Mowbray's and Morehouse. We are greatly indebted to the Reverend Mother General of the Community of St Mary for the excellent review of the book which she has contributed to this issue of the Quarterly.



DURING the early years of our Society in America, a number of our Fathers—among them Fathers Field, Convers and Maturin—served St Clement's Church in Philadelphia, going there in 1876 and remaining until 1891. Some very interesting reminiscences of this period have recently been written by a life-long member of St Clement's, and these we shall print in COWLEY during the coming year. The first installment will appear in the Spring number.

ST MARY'S HOUSE, NEW YORK

THE Church of St Mary the Virgin celebrated its patronal festival on the feast of the Conception of the Blessed Virgin Mary, Wednesday, December 8th, with a High Mass at which the preacher was the Reverend S. Tagart Steele, Jr., D.D., the new vicar of the Chapel of the Intercession, New York City. On the Sunday within the octave, Father Dale, the Assistant Superior of the American Congregation, was the celebrant at the solemn High Mass.



ON November 30th the Clerical Union for the Maintenance and Defence of Catholic Principles held a dinner at Town Hall, New York City, to celebrate the fiftieth anniversary of its founding. At this dinner Father Williams, President General of the Union was toastmaster.



FATHER Eckman preached a mission at St Mary's Church, Keyport, New Jersey, from November 28th to December 5th. He was assisted by Brother John Paul from the Mother House in Cambridge. The people of Keyport are our summer neighbors for it is at Keyport that the Church of St Mary the Virgin has maintained for many years a summer holiday house for its parishioners. Father Fell, the rector of the church at Keyport, is a priest-associate of the S.S.J.E.



FATHER Hoffman conducted a five-day mission from December 5th to 9th at St John's Church, Getty Square, Yonkers, New York.



FATHER Williams, the Superior of St Mary's House, conducted a retreat for the Fathers and Brothers of the Canadian Province of our Society at Bracebridge, Ontario, from December 14th to 18th.

MUCH interest has been shown in Father Williams' illustrated lectures on Japan which are being given fortnightly on Fridays at 8.15 p.m., in St Joseph's Hall, 145 West 46th Street, New York.

The subjects of the lectures to be given in January and February are as follows: (January 14) Glorious Fuji and the Inland Sea, (January 28) The Island of Kyushu, (February 11) Nora, the Buddhist Rome, (February 15) Kyoto, City of the Arts.

CANADA

THE chief event of this quarter has been the keeping of the tenth anniversary of the beginning of our work in Canada. On Thanksgiving Day we had special services to thank Almighty God for His great goodness to us, and a number of friends and parishioners came to call upon us and to rejoice with us. We had a family party in the guests' common room at which the Father Provincial told stories of the early days. We sat around the open fire, a merry party consisting of mission people, neighbours, guests, and the community.



*Guests' Common Room,
Bracebridge*

ON November 4th, Evensong was sung by the choir of Holy Trinity, Toronto, in that fine old church. A large number of clergy was present in the chancel, and in the congregation. The Primate was represented by Canon Hartley, Rural Dean of Toronto. The Provost of Trinity College preached the sermon, in which he traced the history of the Community for men in Canada from its first beginning twenty-five years ago in the hearts of a few young men in college to the present day. In the procession the community walked in their habits and sat on one side of the choir. After the service a reception was given in the parish hall, when friends of the Society had an opportunity of talking to the Fathers and Brothers and giving them parcels for our

Christmas gifts to the people of the missions. We all drove down to Toronto in the afternoon and returned to Bracebridge the same night, except one car load of those who remained for the offering of the Eucharist for the Society next morning at Holy Trinity.

THE Father Provincial lectured at a large summer school at Macdonald College, Montreal, on the subject of 'Preaching Missions.' About a hundred and fifty ministers and workers of all denominations were present. He attended the General Synod as a representative of Algoma Diocese. He was appointed to the committees on Prayer Book Revision; Publicity (thanks to the *Little Paper*); and Evangelism.



FATHER Serson has been very busy managing our farm. He has also made a trip to Alberta to preach missions in Edmonton and in some country parishes. He did a great deal of work on *The Life of Bishop Inglis*, the first Canadian bishop, which was recently published in connection with the 150th anniversary of his consecration. Father Serson has also been very active in the work of the Canadian Church Union.



FATHER Rose has been away most of this quarter, first in Utica, New York, acting as chaplain for the Sisters of St Margaret, and since then at the Mother House in Cambridge, tutoring. He has been very active in the work of the Hymn Book revision for the Canadian Church which has just been completed, and he was specially mentioned in that connection in the report to General Synod. He also lectured at the Albany Summer School and gave retreats in Kentucky and Utica.



FATHER Hawkes was called away to Vancouver for some time on account of the serious illness and death of his father. He has been kept busy acting as housekeeper and sacristan, both onerous jobs with us. He gave a retreat to the Sisters of St Mary, at Kenosha.



FATHER Morley spent a month in Montreal, and Father Thornton a month in St John, New Brunswick, helping the local clergy.



WE badly need more and better accommodation in our Bracebridge house. We are starting to devise ways and means of providing it.

SAN FRANCISCO

THE work of renovating the parish property at the Church of the Advent, so ably begun during Father Dale's rectorate, is being prosecuted with renewed vigor. Much of the work is of necessity being done by 'professionals,' but some men and older boys of the parish are also helping. The public rooms—the sacristy, offices, and reception room—have been completed, and we hope to begin work on the community's living quarters in the near future.

OUR good friend, Father Bedros Hagopian, pastor of the Armenian congregation, celebrated the tenth anniversary of his ordination to the priesthood on Sunday, December 5th. The Fathers and Brothers of the Society attended the Liturgy, and we were privileged guests at a banquet tendered to Father Hagopian that same evening. For a number of years now, the Armenian congregation has had the use of the Church of the Advent each Sunday afternoon for the celebration of the Holy Liturgy.



ON the same day, St Cyprian's Mission celebrated its fifteenth birthday. Father Otis preached at the sung Mass of thanksgiving that morning, and Dean Gresham of Grace Cathedral, San Francisco, preached at Vespers. At the Mass a beautiful organ screen, the gift of Mr Dudley Gunn in memory of his father, Mr Benjamin Gunn, was dedicated. At the same service, the organ — the gift of our Associate, Mr C. Jenner-Hogg — was blessed. Other recent gifts to St Cyprian's mission include a bronze lectern and a valuable pair of brass candlesticks, presented by the Reverend Henry Ohlhoff as a gift from the Canon Kip Community Center. Other friends in the Diocese have promised some much-needed sedilia for the sanctuary. These have already been designed for the mission by Mr Jorge Wilson-Walker of the Church of the Advent.

Members of the mission have been working very hard to reduce their mortgaged indebtedness by at least ten per cent. before January 1st. Any small gifts sent for that purpose to Father Humphreys or Father Otis will be greatly appreciated.

JAPAN

DURING the past year, retreats have been given by the Fathers at Sendai, Tokyo, and Kobe. There seems to be a steady appreciation of the value of retreats in the Japanese Church, and the Society has been and no doubt will increasingly be in demand for furnishing retreat conductors.



WE have been asked for two more retreats to be given before the end of the year: one for women Church workers in Tokyo in November, and the clergy retreat (for foreigners) at Kobe from December 28-31.



THE work of publications continues to be a popular and profitable one. Translations have been completed of Father Benson's *Instructions on the Religious Life* (first series) and of Father Longridge's *A Month's Retreat for Religious, A Four Days' Retreat for Priests, and A Three Days' Retreat for Priests*. These will be used for the

present in manuscript, but it is hoped eventually to publish them. A recent interesting feature of the *Quarterly* of the Province is an article on the history of the development of the Religious Life in the Nippon Sei Ko Kwai.



THIS year in commemoration of the Jubilee of the Church in Japan extensive evangelistic programs have been made in every diocese. Our Society has been honoured by many invitations to share in this movement. The following is a partial list of places where one or other of the Japanese Fathers will take part in this evangelistic effort: (Diocese of North Tokyo), at Shimodate; St Barnabas', Tsuchiura; and Onnabake. (Diocese of Tokyo), at Omori. (Diocese of Mid Japan)—Church of the Resurrection, Aiyama: St Michael's, Uyeda; All Saints', Anariyama; St Saviour's, Nagano; Holy Cross, Matsumoto; Christ Church, Kamisuwa; St Barnabas', Okaya, Church of the Advent, Tatsuno; Fukushima; Aida; and the Obuse Sanatorium Chapel. (Diocese of Kyoto), at St John's, Kanazawa.



AT Kiryu we have had as a guest a Candidate for Holy Orders of the Diocese of Mid-Japan sent to us by his Bishop to study theology under our direction for six months.



BROTHER Mark has been accepted as a Candidate for Holy Orders by the Bishop of North Tokyo and will pursue his theological studies under the direction of the Fathers at Kiryu.



DURING the summer the Father Provincial was again in charge of the joint services of the English-speaking congregations of St Andrew's and Holy Trinity churches in Tokyo, and also ministered regularly to our dear old friend Deaconess Susan Knapp, whose patient and cheery life under the burden of incurable illness is a constant inspiration to many in Tokyo.



FATHER Viall was again at Lake Towada as Chaplain to the Sisters of the Epiphany at their summer holiday house there.



THE congregation at Holy Trinity Church, Tokyo, continues in Father Viall's charge. Encouraging signs of renewed interest, especially among young English-speaking Japanese, are evident since services were resumed last month.



THE attention of our friends is called to the new address of our house in Tokyo. The American Fathers have moved from the house in Koenji to one near St Paul's University. The new address is: 604 2chome, Shino Ochi ai, Yodo bashi ku, Tokyo, Japan.

NOTICES OF BOOKS

The Transfiguration of Our Lord. By the Right Reverend Lewis B. Radford. (London: Faith Press; New York: Morehouse, 1937). Cloth, pp. x 62. 80 cents.

AN introduction on the history of the Church's festival is followed by six chapters on the Transfiguration, in the Gospel narrative, in modern criticism, in our Lord's experience, in the experience of the witnesses, and in their writings, concluding with an account of St Paul and the Transfiguration of the Christian. Bishop Radford also includes an attractive Office of the Transfiguration, suitable as a special service of worship. Good scholarship and profound devotion are characteristics of the little book. Being nicely printed and bound, it would make a nice gift for a priest or thoughtful communicant. The faithful who remember an old book of Meditations on the Transfiguration by the late Father Hollings, S.S.J.E., will especially enjoy Bishop Radford's new study.

V.L.D.

Stretching Forth Thine Hand to Heal. By R. A. Richard Spread. (New York: Morehouse, 1937). Cloth, pp. 146. \$1.50.

HERE is an excellent book on the *practice* of Spiritual Healing. It is therefore novel because almost all books on the subject are theoretical. Father Spread has recorded what might have been written by any parish priest who accepts Spiritual Healing as a normal part of the sacerdotal function. By the laying on of hands, and by anointing, many persons are doubtless healed, sometimes instantaneously, and this happens even when the priest himself is not particularly a believer in healing. Sometimes a priest is more surprised than the person healed. The book will seem like a mirror of many a priest's own experience and will serve to encourage those who engage in the practice as well as those who are timid or indifferent. The laity will like this book, and those who seek healing will be more inclined to ask it of the parish priest, rather than from those who believe in strange religions. The chapter on parochial prayer circles of intercessory prayer is especially practical, and the chapter on medical science shows that the author has a prudent respect for the medical doctor. No priest will regret it if he buys one or two copies of this forthright and spiritual book.

V. L. DOWDELL

A Week of Communions. By Lamplighter. Verses by V.E.C. Frontispiece by M. Veronica, S.H.C.J. Cloth, pp. viii + 86. (New York: Sheed & Ward, 1936). \$1.

THIS is an excellent book, designed primarily for children—especially boys—from eight to fifteen years of age, to teach them how to pray and meditate and to incite them with a desire for frequent communions. In part I of the book, a number of sayings or incidents in our Lord's life are referred to, and a simple meditation is worked out for each. This is followed by a short prayer and finally a brief verse which sums up the teaching. In each case, exact references by chapter and verse are given so that the child may find the full story in the Bible itself. After the meditation has been worked out, the child is shown how to make up his own prayers for Holy Communion from the thoughts suggested in the meditation.

Part II of the book teaches the child how to occupy his thoughts during Mass and how to pray the Mass. In Part III, six more sets of seven subjects are suggested for meditation, with just the briefest hints of guidance to set the child's mind working.

While the book has been written to develop the spirituality of children, it can be used with much profit by adults, especially adults to whom meditation appears a "bewildering" process. It would make an excellent gift for Confirmation or First Communion.

J.V.W.

The Sacrament of Absolution. By C. J. S. Stuart, Rector of St Thomas' Church, Toronto, and Chaplain to the Sisters of St John the Divine. With a Foreword by E. Edmund Seyzinger, C.R. Cloth, pp. xii + 98. (New York: Morehouse, 1936). \$1.

WHILE the author expressly states "that this book is intended for those who are accustomed to make their confessions regularly," it is also a book which should be read by all priests and lay persons who are *not* accustomed to make their confessions. Why? Because, out of his years of experience, both as a parish priest in a famous stronghold of the Catholic Movement in the Canadian Church and as a chaplain of a Religious Community, Father Stuart has given us such a clear and "reasonable" conception of this great Sacrament, and because he has particularly emphasized its corporate aspect. In the chapter, "The Church's Part in the Sacrament," Father Stuart points out that "every sin affects three organisms: (1) the soul of the sinner, (2) the Church of which the sinner is a member, and (3) God, the Creator, Redeemer, and Sanctifier of the human race."

J.V.W.

When Half-Gods Go. By Charles Lemuel Dibble. (New York: Morehouse, 1937). Cloth, pp. 202. \$1.75.

THIS book has chapters on the interpretation of religion, what primitive man worshipped, and why. Other chapters are labelled The Holy, Creed, Conduct, Cult, Sacrifice, and at the end is a Reading Course which is excellent. The sub-title, 'A Sketch of the Emergency of Religions', might cause some to expect a dry, philosophical, abstruse tractate. But Dr Dibble knows how to write English; he understands the use of the epigram; he is well informed; and he is a believer. For the person who has doubts about religion as such, or who wishes to enrich his appreciation of religion, the book is worth buying. A competent Sunday School teacher could use it as the basis for lessons for high school children, and thereby furnish them with a commodious apologetic.

F.K.D.

Mackay of All Saints. By Sidney Dark. (New York: Morehouse, 1937). Cloth, pp. vii 159. \$2.

CATHOLIC biographical literature is welcomed by clergy and laity, and the names of All Saints' Church, Margaret Street, and Mackay are sufficient to recommend Mr Dark's book. It is something more and something less than the biography of a distinguished leader. Less, because it is written from a rigidly lay point of view; more, because it combines the work of an essayist with that of the historian. Father Mackay appears as a cultured, sensitive, gentle priest, competent to minister to well-bred people. Though born of good Protestant stock, brought up as a Bible Christian, and graduated to theological liberalism, Father Mackay, nevertheless, came to know the Church's family ways pretty well. He held to the Christianity that shows Christ to men, and was always a little suspicious of those who practiced their Catholic duties without fulfilling the social obligation. He was a strong believer in the Sacraments and was often angered because the Church failed to emphasize their daily use. He exalted the Church and, though his best books in his library were not theological, he held the Church to be the very Christ Himself.

V.L.D.

Prayers New and Old. (Cincinnati: Forward Movement Commission). Paper-bound, 5 cents. Cloth-bound, 25 cents. Leather-bound, \$1.

THIS is a devotional manual of intercessory and other prayers which is truly catholic and comprehensive. At its very low price for a paper-bound copy, it should be in the hands of every communicant young and old, and it will doubtless find an

extensive use outside our own Communion. It is, we understand, the compilation of a professor in one of our theological seminaries and of a priest in one of our religious communities.

BOOKS RECEIVED

Enough to Hunger. A book of verse by Virginia Huntington. (Milwaukee: Morehouse). Boards, \$1.

The Practice of Confession. By Sibyl Harton. (Milwaukee: Morehouse). Paper, 40 cents.

The Church's Offering. A Brief Study of Eucharistic Worship. By the Rev. Henry de Candole. (Milwaukee: Morehouse). Paper, 60 cents.

The Parish Priest and the Life of Prayer. By Evelyn Underhill. (Milwaukee: Morehouse). Paper, 30 cents.

"I am a Vestryman." A Study Outline for Vestrymen, Organization Leaders and Churchmen. By Theodore R. Ludlow, D.D., Suffragan Bishop of Newark. (Milwaukee: Morehouse). Paper, 30 cents.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.
2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.
3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one, there-

fore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley: Editorial Notices

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTIONS. Post free, \$1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to
980 Memorial Drive, Cambridge, Mass.

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in California should be sent to the REVEREND FATHER OTIS, S.S.J.E., Superior, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, application should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

The Repository

AT the Monastery in Cambridge the Society maintains a Repository for the sale of its publications and other books and tracts, rosaries, pictures and devotional articles. A list of our publications will be sent upon request. Address all orders to the Secretary of Publications, 980 Memorial Drive, Cambridge, Mass.

FORM OF BEQUEST

I GIVE, devise and bequeath the sum of
dollars to the Society of St John the Evangelist, a religious corporation
duly organized under the laws of the Commonwealth of Massachusetts, and
located at 33 Bowdoin Street, Boston, Massachusetts.